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REFLECTIONS ON THE NEW YEAR.

ANOTHER year with all its checkered scenes, its hopes and fears, its disappointments and enjoyments, has been numbered with the past. Many a soul has been brought through troubled waters; many a one has parted, for ever parted from those they loved; and many a pilgrim has gone to heaven, to rest for ever in a Saviour's love. Every year is eventful to thousands of our race. Millions who hailed the appearance of the last New Year, have gone to submit their last account. Many of the departed are blessed now; and many have left the world, unbelieving and unpardoned, and are consigned to the blackness of darkness for ever.

And while the past has been to individuals as eventful as preceding years, it has been much more so to nations. War, pestilence and revolution have shaken the foundations of the world, and caused men to look with astonishment on what God has wrought, while they look to the future with excited and mingled emotions.

At such a time the inquiry is

justifiable,—*Watchman, what of the night?* And the imperfection of the watchman's knowledge as well as the importance of the expected events, will prompt the answer,—*The morning cometh, and also the night; if ye will inquire, inquire ye; return, come.* And while it would be difficult to tell what the immediate results may be of much that is now transpiring; doubtless the ultimate result will be, to bring the kingdoms of this world to be the kingdoms of our Lord and his Christ. There is no doubt in regard to the universal prevalence of the gospel. But we have no expectation that the gospel will ever become universal until the Jewish nation is brought into the Christian Church. I do not suppose that every Jew will be brought there, but I believe that the mass of the nation will. Nor do I suppose that any other agency is necessary than that which we enjoy. The Spirit can make any means effectual. But we believe that the same means that are appointed for the salvation of the Gentiles, are the only ones

designed for the conversion of the Jews. The means, and the duty of employing them, seem to be referred to by the apostle in the 11th chapter of the Romans, at the 30th and 31st verses: "*For as ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy they also may obtain mercy.*" The unbelief of the Jews has afforded an opportunity for extending mercy to the Gentiles. But it is not by miracle, but by *your* mercy that the Jews are to obtain mercy. And when Gentile Christians have *mercy* on Israel, then will the Jews be brought into the Church of Christ. Christians have extended mercy to every continent and every island, while a world's reproach has been heaped upon the Jews. And while we would unfurl the standard of the cross on every shore, and call our dying race to look unto the Lamb of God, that takes away the sin of the world; in our desires and in the fervency of our labours, it should be *to the Jew first*.

The apostle speaks of the influence of their conversion on the world: "*For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?*" The Church is the body of Christ, and the Gentiles have been received, to compensate for the deficiency occasioned by the removal of the Jews. And when the Gentiles shall be received in such num-

bers and for such a time as will make that compensation, then *all Israel shall be saved*. Blindness in part has happened unto Israel until the *fulness* of the Gentiles be come in. Now if we can understand what is meant by the fulness of the Gentiles, we can arrive at proper conclusions. The term fulness (*πληρωμα*) is frequently used in the New Testament. In Matt. ix. 16, the piece of cloth that was used is called (*πληρωμα*;) fulness, and in Eph. i. 23, the Church, which is Christ's body, is called (*τω πληρωμα*) the fulness of him who filleth all in all. And in Col. ii. 9, in him dwelleth all the (*πληρωμα*) fulness of the godhead bodily.

A rent garment is imperfect, a head without a body is imperfect, and imperfection would undeify the godhead; all must have their (*πληρωμα*) fulness. Thus blindness in part is happened unto Israel until the (*πληρωμα*) fulness of the Gentiles be come in; then that blindness shall be removed, and all Israel shall be saved. How many Gentiles shall be required to complete their (*πληρωμα*) fulness, we cannot tell. It seems evident that all the Gentiles shall not be required, for to them the restoration of the Jews is represented as life from the dead. The period may be at hand when the fulness of the Gentiles shall have come in.

One thing is certain; it is through our mercy that the Jews are to obtain mercy. God will bring his outcasts back again. And it is for us to say whether we will be co-

workers with God in this holy work.

The Jew could once celebrate the dawn of a new year, but the temple, the capital, and the nation are in ruins. Christian, will you not pity the kinsmen of your elder Brother? Will you not have mercy on those for whom the Saviour wept? Will you not pray and labour for the arrival of that day when all Israel shall be saved, and all the ends of the earth shall see the salvation of our God?

J. WILLME ON THE JEWS.—1756.

ANTICHRIST was foretold by your prophet to change times and the Law: Dan. vii. 25. Conf. Rev. xiii. 5, 6, 7, and 2 Thess. ii. 3, 4. Now Pope Sylvester, he (in the beginning of our fourth Christian century, under Constantine the Great, when the decrees and doctrines of a Pope were first held for oracles) about A. D. 321, translated the Sabbath from the seventh to the first day of the week, without any positive command, precedent or example had for it, either from Christ, or from his apostles, or the primitive Christians; yet this Emperor of Rome, by his edict, gave liberty for some works of husbandry to be done on the Lord's day, in respect to the fourth commandment; which so continued till A. D. 364, when the Council of Laodicea enacted a law against the Sabbath, and prohibited all sorts of servile labour on the first day of the week, with a severe anathema. In this decree it was declared Christians might not Judaize and rest on the Sabbath-day, but rather work thereon, and if any were found to do otherwise, they should be anathematized, &c. But it was Pope Gregory XIII., A. D. 1582, that altered the time in

our Julian calendar, and violated the day, by ejecting three whole days out of four hundred years, which he made a rule to be observed for ever; and thus not only the time hath been altered, but the true appointed Sabbath hath been utterly and altogether wholly blotted out of Christ's Church, and the fourth commandment forgotten without the other nine, &c.

The Calculus of Computations.

YEARS.

- 33½ The age of Christ on earth, Dan. ix. 26, 27. Conf. Luke iii. 23, and Num. iv. 3.
- Mult. 50 Years in a Jubilee, Lev. xxv. 10, 11.
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- A. D. 1675 The number of Jubilees in Christ's age produced.
- A. D. 70 At what time the Jewish economy was destroyed, Luke xxi. 20-24 and Dan. ix. 27.
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- A. D. 1745 When the second woe ended, Rev. viii. 13, and Rev. xi. 14, and the third is about to begin, Rev. xi. 14, and Rev. xvi. 13-16. Conf. Rev. xix. 17-19, and Ezek. xxxix. 17-22. Rev. vi. 12-17, and Isa. xiii. 4-13. Joel iii. 12-14, and Rev. xiv. 18, 19.
- Again, 34 The full complete age of Christ.
- Mult. 50 Years contained in a Jubilee.
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- A. D. 1700 The full age of Christ in Jubilees entirely.
- A. D. 70 When the Jews' economy failed by Roman puissance.
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- A. D. 1770 At what time the restoration of the Jews will first begin. Hos. iii. 4, 5.

- Again, From the first Paschal lamb sacrificed in Judea to Christ, the lamb slain and offered upon the cross, Rev. v. 6, and Isa. xi. 2, 3, was precisely twenty-eight Jubilees.
- Add 1400 The years in twenty-eight Jubilees.
- A. D. 364 When the Sabbath was forbade by the Laodicean Council.
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- A. D. 1764 At what time it will be restored again, and in all probability move the Jews to hope for Christian conversion. Joel i. 3, 4, and Joel ii. 25, 28, 29. Conf. Ps. Lxxx. 8.
- Again, 280 Days of years, or forty weeks of years.
- Years 196 Half an hour's silence, Rev. viii. 1, an hour being put for a day, a month and a year, or 391 days. So called Egyptian days, Rev. ix. 15, and Rev. xi. 8.
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- A. D. 476 When one wing of the Roman eagle was plucked in Augustulus Momyllus, Rev. xii. 14.
- Years 1260 While the woman abode in obscurity within the wilderness, and the Gentiles domineer in the outer court. Rev. xii. 6, and Rev. xi. 2, 3.
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- A. D. 1736 When Whitfield and Wesley began a new Reformation, and the first fall of mystic Babylon warned. Rev. xviii. 4, 5, and Rev. xiv. 9-11.
- Years 34 Current in the age of Christ on earth.
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- A. B. 1770 The time of Jewish Restitution, Joel i. 2-4, and Joel ii. 25, 28, 29, 32. Conf. Acts
- iii. 21. And the last fall of mystic Babylon, Rev. xix. 20, and Dan. vii. 11. Conf. Rev. xx. 10, and 2 Esd. xi. 37-46, or an absolute change in the magistracy and episcopacy, political and ecclesiastical, Rev. xxii. 5, and Rev. xxi. 22, 23. Conf. Isa. lx. 18-20, and Isa. xlix. 22, 23.
- Again,
- A. D. 306 When Constantine began to reign 1st Christian emperor. Rev. xx. 1-3.
- Years 1000 Bound the dragon in the pagan emperors of Rome.
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- A. D. 1306 When his power was loosed in the Turk. Rev. ix. 14, 15.
- Years 391 Current, or 390 complete for Israel. Ezek. iv. 3-5.
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- A. D. 1696 Complete, or 1697 September 1st, the last concluding victory under Prince Eugene against the Turk.
- Years 40 Complete for Judah Ezek. iv. 6.
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- A. D. 1736 After the heavenly-poor woman had been driven into the wilderness, Rev. xii. 6, 14, and there distressed by the pontifical power of another rich, whorish woman; Rev. xvii. 1-6. Conf. Rev. xiii. 1, 2, and Rev. xii. 3, 17 — now cometh forth of her desolate state, Rev. xi. 11, 12, and Acts i. 9. Conf. Ps. xxxvii. 7-11, and Heb. x. 36-38. Rev. xiv. 16, 20, and Joel iii. 13, 14.
- Again 280 Days of years. Rev. xii. 1, 2.

- Years 33 The complete age of Christ on earth, or that time from his resurrection.
- A. D. 313 When by a famous edict, the universal liberty of Christians was proclaimed, and Maxentius the Roman Tyrant vanquished. Rev. xii. 7-9; and about 100 years after this, the barbarous, heathen nations of Goths, Vandals, Herulies, Gauls, Saxons, &c., rush in like a flood upon Europe, among the corrupted Christians, Rev. xii. 15, 16; and also about forty years further, A. D. 1454, one-tenth part of the city fell, Rev. xi. 13; when the Turk seized on Greece, a tenth nation of Europe. Rev. xvii. 9, 18.
- Again,
- A. D. 1736 When mystic Babylon began to fall at the cry of souls under the Altar, Rev. vi. 9-11, and Rev. xx. 4.
- Subdt. 391 The typical hour explained, a day for a year. Ezek. iv. 4-6, and Num. xiv. 34.
- A. D. 1345 When Babylon was threatened with vengeance. Rev. xviii. 10, 19.
- Subdt. 150 Days, or five months, the space betwixt seed-time and summer harvest. Rev. ix. 5, 10, 11.
- A. D. 1195 When the bottomless pit was opened, Rev. ix. 1-3, and sent forth many religious orders of monkery, knight-hood, &c.
- Again.
- A. D. 1533 When K. Hen. VIII. in England, with other countries, resisted the Romish metropolitan.
- Subdt. 391 The typical hour while the European kings honoured the Pope of Rome, Rev. xvii. 12, 13.
- A. D. 1142 When our English Bishops became counsellors of State, and had frequent appeals to the bishops' court, held at Rome.
- And now, most judicious Rabbi, that I may clear up some Apocalyptic mysteries, to your further information in a true Christian process; observe first, the civil power in the bloody, persecuting emperors of Rome-Pagan, stands denoted by a red dragon, Rev. xii. 3, which is also called the old dragon, and said to be loosed a little season in Rome-Christian, Rev. xx. 2, 3. Conf. Rev. xvi. 13, 14, who is described with seven heads and ten horns; these crowned heads are the seven electoral princes of the Roman, now German empire, as the Archbishop of Mayentz, Archbishop of Treves, Archbishop of Cologne, Duke of Bavaria, Duke of Saxony, Duke of Brandenburg, and Prince Palatine of the Rhine: The Imperial Horns, which govern and make up the whole Papal kingdom, are ten provinces or circles, even Burgundy, Westphalia, the Upper and Lower Saxons, the Upper and Lower Rhines, Franconia, Suabia, Bavaria, and lastly Austria. Thus of the ten ancient European nations, the dragon hath only forsaken Rome, leaving that for the Beast to tyrannize in, Rev. xiii. 1, 2. Conf. Rev. xi. 7, and Rev. ix. 11; and betaken himself to Germany; whence this Beast, on his first rise out of the sea must be Roman, having also seven heads and ten horns; and bearing secondarily and virtually in effect the very image of Daniel's

three former Savagely-monarchies: Dan. vii. 3, and Rev. xiii. 1, 2; he is raised up out of the sea of doctrine by the dragon; since all his corrupt worship in the Church is established and protected under a Magistratical Earthly power: He is called the angel of the bottomless pit, Rev. ix. 11, and Rev. xi. 7: and Antichrist (carrying up the false Church in her lost, degenerate state) within the wilderness of Europe: Rev. xvii. 3-5, 18. His seven heads are the seven regiments of old Rome, so famously known to all our history writers, as kings, consuls, decemvirs, tribunes, dictators, Cæsars and Pope Pontifices; his ten crowned horns, are the ten kings in the several idolatrous kingdoms of the old Roman Empire, into which at length it came to be divided, by the barbarous heathen nations of the Goths, Vandals, Saxons, Lombards, &c., rushing upon Europe like a flood, about the latter end of the fourth century; Rev. xii. 15, 16; and there seating themselves among Christians, as Germany, Great Britain, Sweden, Denmark, (of the Teutonic language) Italy, France, Spain (of the Latin) Russia, Poland and Greece, now called Hungary (of the Sclavonian speech). It was after one of these heads were wounded, that the others are said to bear the names of blasphemy; Rev. xiii. i. 5, 6. Conf. Dan. vii. 25, and 2 Thess. ii. 4, the true ornament belonging to the old city of Rome, whose government had always been idolatrous, and was to continue secondarily or semblably so, even there where this fine whore upon her Roman hydra should sit. Rev. xvii. 5, 9, and Rev. ii. 13, 14, 20. Conf. Rev. xviii. 7, and Isa. xlvi. 7.

THE WAY TO BE HAPPY.

SUCH is the genius of Christianity, that, so long as with a selfish mind we are anxious only to secure our own salvation, we want the proper

evidence of our union with Christ, and become a prey to uncertainty and fear; but no sooner do we imbibe the spirit of Christian philanthropy, sympathizing with God in his mercy, with Jesus Christ in his cross, and with the Holy Spirit in his love, than we feel ourselves identified with heaven, one with Christ. Let the dejected, then, fly to the path of Christian charity; let them go forth to seek and to save that which was lost. No clouds hang over that path; it is irradiated with the brightness of the Sun of righteousness. There the Spirit of grace and of consolation will meet them, bearing witness with their spirits that they are the children of God.

THE OLD ERROR DRESSED UP AGAIN.

THE early Christians thought it useless, if not even sinful, to preach the gospel to the Gentiles. Nothing short of a vision was sufficient to convince Peter that it was lawful for a Jew to come unto one of another nation; and when the church at Jerusalem received the tidings of the results which had followed the preaching of the gospel to Cornelius and his house, they were filled with surprise, and exclaimed, "Then hath God also to the Gentiles granted repentance unto life." They evidently thought it next to impossible that God should turn the hearts of Gentiles to himself. They probably regarded them as suffering from judicial blindness owing to their idolatry and to that of their fathers. They looked to the Jews for the enlargement of the Church of Christ, and to the Jews only. Never were good men more entirely mistaken. Where would the Church of Christ be at this moment but for the Gentiles? Those very people have been its life, its stay, its fulness, whose conversion they thought incredible. There are some in our day who entertain exactly the same feelings toward the Jews. They look upon every effort

for their conversion as useless. They think them given up of God to hardness of heart, and would be greatly astonished to find that God had indeed given unto them repentance unto life. Is not this the old error dressed up again?

OUR DUTY TO ISRAEL.

BY THE LATE REV. R. M. M'CHEYNE.

"To the Jew first."—Rom. i. 16.

Most people are ashamed of the gospel of Christ. *The wise* are ashamed of it because it calls men to believe, and not to argue; *the great* are ashamed of it, because it brings all into one body; *the rich* are ashamed of it, if it is to be had without money and without price; *the gay* are ashamed of it, because they fear it will destroy all their mirth: and so the good news of the glorious Son of God having come into the world a surety for lost sinners, is despised, uncared for—men are ashamed of it. Who are not ashamed of it? A little company, those whose hearts the Spirit of God has touched. They were all like the world, and of it; but He awakened them to see their sin and misery, and that Christ alone was a refuge, and now they cry, "None but Christ—None but Christ! God forbid that I should glory save in the cross of Christ!" He is precious to their heart—he lives there—he is often on their lips—he is praised in their family—they would fain proclaim him to all the world. They have felt in their own experience that the gospel is the power of God unto salvation, to the Jew first, and also to the Greek. Dear friends is this your experience? Have you received the gospel, not in word only, but in power? Has the power of God been put forth upon your soul along with the word? Then this word is yours—I am not ashamed of the gospel of Christ.

One peculiarity in this statement I wish you to notice. He glories in the gospel as the power of God

unto salvation, to the Jew first, from which I draw this doctrine: *That the gospel should be preached first to the Jews.*

1. *Because judgment will begin with them.* Rom. ii. 6–10.

"Indignation and wrath, to the Jew first." It is an awful thought that the Jew will be the first to stand forward at the bar of God to be judged. When the great white throne is set, and he sits down upon it, from whose face the heavens and earth flee away—when the dead, small and great, stand before God, and the books are opened, and the dead are judged out of those things that are written in the books, is it not a striking thought that Israel—poor blinded Israel—will be the first to stand in judgment before God?

When the Son of man shall come in his glory, and all the holy angels with him, when he shall sit upon the throne of his glory, and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats—when the awful sentence comes forth from his holy lips, "Depart, ye cursed," and when the guilty many shall move away from before him into everlasting punishment—is it not enough to make the most careless among you pause and consider, that the indignation and wrath shall first come upon the Jew—that their faces will gather a deeper paleness, and their hearts die within them more than others?

Why is this? Because they have had more light than any other people. God chose them out of the world to be his witnesses. Every prophet was sent first to them; every evangelist and apostle had a message for them. Messiah came to them. He said, "I am not sent but to the lost sheep of the house of Israel." The word of God is still addressed to them. They still have it pure and unadulterated in their hands; yet they have sinned against all this light—against all this love. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest

them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Their cup of wrath is fuller than that of other men—their sea of wrath is deeper. On their very faces you may read in every cline that the curse of God is over them.

Is not this a reason, then, why the gospel should first be preached to the Jews? They are ready to perish—to perish more dreadfully than other men. The cloud of indignation and wrath that is even now gathering above the lost, will break first upon the head of guilty, unhappy, unbelieving Israel. And have you none of the bowels of Christ in you, that you will not run first to them that are in so sad a case? In a hospital, the kind physician runs first to that bed where the sick man lies who is nearest to die. When a ship is sinking, and the gallant sailors have left the shore to save the sinking crew, do they not stretch out the arm of help first to those that are readiest to perish beneath the waves? And shall we not do the same for Israel? The billows of God's anger are ready to dash first over them—shall we not seek to bring them first to the Rock that is higher than they? Their case is more desperate than that of other men—shall we not bring the good Physician to them, who alone can bring health and cure?—for the gospel is the power of God unto salvation, to the Jew first, and also to the Greek.

I cannot leave this head without speaking a word to those of you who are in a situation very similar to that of Israel; to you who have the word of God in your hands, and yet are unbelieving and unsaved. In many respects, Scotland may be called God's second Israel. No other land has its Sabbath as Scotland has—no other land has the Bible as Scotland has—no other land has the gospel preached, free as the air we breathe, fresh as the stream from the everlasting hills.

Oh then, think for a moment, you who sit under the shade of faithful ministers, and yet remain unconcerned and unconverted, and are not brought to sit under the shade of Christ, think how like your wrath will be to the unbelieving Jew! And think, again, of the marvelous grace of Christ, that the gospel is first to you. The more that your sins are like scarlet and like crimson, the more is the blood free to you that washes white as snow; for this is still his word to all his ministers: Begin at Jerusalem.

2. *It is like God to care first for the Jews.*—It is the chief glory and joy of a soul to be like God. You remember this was the glory of that condition in which Adam was created. "Let us make man in our image, after our likeness." His understanding was without a cloud. He saw, in some measure, as God seeth. His will flowed in the same channel with God's will. His affections fastened on the same objects, which God also loved. When Adam fell, we lost all this, and became children of the devil, and not children of God. But when a lost soul is brought to Christ, and receives the Holy Ghost, he puts off the old man, and puts on the new man, which after God is created in righteousness and true holiness. It is our true joy in this world to be like God. Too many rest in the joy of being forgiven; but our truest joy is to be like him. Oh rest not, beloved, till you are renewed after this image, till you partake of the divine nature! Long for the day when Christ shall appear, and we shall be fully like him, for we shall see him as he is.

Now, what I wish to insist upon at present is, that we should be like God, even in those things which are peculiar. We should be like him in understanding, in will, in holiness, and also in his *peculiar affections*. "Love is of God, and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God, for God is love;" but the whole Bible shows that God has a peculiar affection for Israel.

You remember when the Jews were in Egypt, sorely oppressed by their taskmasters, God heard their cry, and appeared to Moses. "I have seen, I have seen the affliction of my people, and I have heard their cry, for I know their sorrows."

And again, when God brought them through the wilderness, Moses tells them why he did it. Deut. vii. 7: "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people, for ye were the fewest of all people, but because the Lord loved you." Strange, sovereign, most peculiar love! He loved them because he loved them. Should we not be like God in this peculiar attachment?

But, you say, God has sent them into captivity. Now, it is true, God hath scattered them into every land; "the precious sons of Zion, comparable to find gold, how are they esteemed as earthen pitchers!" But what says God of this? "I have left mine house, I have left mine heritage, I have given the dearly beloved of my soul into the hand of her enemies." It is true that Israel is given, for a little moment, into the hand of her enemies, but it is as true that they are still the dearly beloved of his soul. Should we not give them the same place in our hearts which God gives them in his heart? Shall we be ashamed to cherish the same affection which our heavenly Father cherishes? Shall we be ashamed to be unlike the world, and like God, in this peculiar love for captive Israel?

But you say, God has cast them off. "Hath God cast away his people which he foreknew? God forbid!" The whole Bible contradicts such an idea. Jer. xxxi. 20: "Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still. Therefore my bowels are troubled for him: I will surely have mercy upon him, saith the Lord." "I will plant them again in their own land assuredly, with my whole heart, and with my whole soul."

"Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman," &c. "And so all Israel shall be saved, as it is written: There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." Now the simple question for each of you is, and for our beloved Church: Should we not share with God in his peculiar affection for Israel? If we are filled with the spirit of God, should we not love as he loves? should we not grave Israel upon the palms of our hands, and resolve that through our mercy they also may obtain mercy?

3. *Because there is peculiar access to the Jews.*

In almost all the countries we have visited, this fact is quite remarkable; indeed it seems in many places as if the only door left open to the Christian missionary is the door of preaching to the Jews.

We spent some time in Tuscany, the freest state in the whole of Italy. There you dare not preach the gospel to the Roman Catholic population. The moment you give a tract or a Bible, it is carried to the priest and by the priest to the government, and immediate punishment is the certain result. But the door is open to the Jews. No man cares for their souls; and therefore you may carry the gospel to them freely.

The same is the case in Egypt and in Palestine.

You dare not preach the gospel to the deluded followers of Mahomet; but you may stand in the open market-place, and preach the gospel to the Jews, no man forbidding you. We visited every town in the Holy Land where Jews are found. In Jerusalem, and in Hebron, we spoke to them all the words of this life. In Sychar, we reasoned with them in the synagogue, and in the open bazaar. In Chaifa, at the foot of Carmel, we met with them in the synagogue. In Zidon, also, we discoursed freely to them of Jesus. In Tyre we first visited them in the synagogue, and at the house of the Rabbi, and then

they returned our visit; for when we had laid down in the khan for the heat of mid-day, they came to us in crowds. The Hebrew Bible was produced, and passage after passage explained, none making us afraid. In Saphet, and Tiberias, and Acre, we had the like freedom. There is, indeed, perfect liberty in the Holy Land to carry the gospel to the Jews.

In Constantinople, if you were to preach to the Turks, as some have tried, banishment is the consequence; but to the Jew you may carry the message. In Wallachia and Moldavia, the smallest attempt to convert a Greek would draw down the instant vengeance of the Holy Synod, and of the government. But in every town we went freely to the Jews—in Bucharest, in Foxany, in Jassy, and in many a remote Wallachian hamlet, we spoke, without hindrance, the message to Israel. The door is wide open.

In Austria, where no missionary of any kind is allowed, still we found the Jews willing to hear. In their synagogues we always found a sanctuary open to us, and often when they knew they could have exposed us, they concealed that we had been there.

In Prussian Poland, the door is wide open to nearly 100,000 Jews. You dare not preach to the poor Rationalist Protestants. Even in Protestant Prussia this would not be allowed; but you may preach the gospel to the Jews. By the law of the land every church is open to an ordained minister; and one of the missionaries assured me that he often preached to 400 or 500 Jews and Jewesses at a time. Schools for Jewish children are also allowed. We visited three of them, and heard the children taught the way of salvation by a Redeemer. Twelve years ago the Jews would not have come near a church.

If these things be true, and I appeal to all of you who know these countries if it is not—if the door in one direction is shut, and the door to Israel is so widely open—Oh, do

you not think that God is saying by his providence as well as by his word, "Go rather to the lost sheep of the house of Israel?" Do you think that the Church, knowing these things, will be guiltless if we do not obey the call? for the gospel is the power of God unto salvation, to the Jew first, and also to the Greek.

4. *Because they will give life to the dead world.*

I have often thought that a reflective traveler, passing through the countries of this world, and observing the race of Israel in every land, might be led to guess, merely from the light of his natural reason, that that singular people are preserved for some great purpose in the world. There is a singular fitness in the Jew to be the missionary of the world. They have not that peculiar attachment to home and country which we have. They feel that they are outcasts in every land.—They are also inured to every clime; they are to be found amid the snows of Russia, and beneath the burning sun of Hindostan. They are also, in some measure, acquainted with all the languages of the world, and yet have one common language—the holy tongue, in which to communicate with one another. All these things must, I should think, suggest themselves to every intelligent traveler as he passes through other lands. *But what says the word of God?*

Zechariah viii. 13: "It shall come to pass, that as ye were a curse among the heathen, O house of Judah and house of Israel, so will I save you, and ye shall be a blessing." To this day they are a curse among the nations, by their unbelief—by their covetousness; but the time is coming when they shall be as great a blessing as they have been a curse.

Micah v. 7: "And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." Just as

we have found, among the parched hills of Judea, that the evening dew, coming silently down, gave life to every plant, making the grass to spring, and the flowers to put forth their sweetest fragrance, so shall converted Israel be when they come as dew on a dead, dry world.

Zechariah viii. 23: "In those days it shall come to pass, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you." This never has been fulfilled; but as the word of God is true, this is true. Perhaps some one may say, "If the Jews are to be the great missionaries of the world, let us send missions to them only. We have got a new light—let us call back our missionaries from India. They are wasting their precious lives there in doing what the Jews are to accomplish." I grieve to think that any lover of Israel should so far pervert the truth, as to argue in this way. The Bible does not say that we are to preach *only* to the Jew, but to the Jew first. "Go and preach the gospel to all nations," said the Saviour. Let us obey his word like little children. The Lord speed our beloved missionaries in that burning clime! The Lord give them good success, and never let one withering doubt cross their pure minds as to their glorious field of labour! All that we plead for is, that, in sending out missionaries to the heathen, we may not forget to begin at Jerusalem. If Paul be sent to the Gentiles, let Peter be sent to the twelve tribes that are scattered abroad; and let not a by-corner on your hearts be given to this cause—let it not be an appendix to the other doings of the Church, but rather let there be written on the forefront of your hearts, and on the banner of our beloved Church, "To the Jew first," and "Beginning at Jerusalem."

Lastly, *Because there is a great reward.* "Blessed is he that bless-

eth thee; cursed is he that curseth thee." "Pray for the peace of Jerusalem; they shall prosper that love her." We have felt this in our own souls. In going from country to country we felt that there was One before us preparing our way. Though we have had perils in the waters, and perils in the wilderness, perils from sickness, and perils from the heathen, still from all, the Lord has delivered us; and if it shall please God to restore our revered companions in this mission in peace and safety to their anxious families, we shall then have good reason to say, that in keeping his commandment there is great reward.

But your souls shall be enriched also, and our Church too, if this cause find its right place in your affections. It was well said by one who has a deep place in your affections, and who is now on his way to India, that our Church must not only be evangelical, but evangelistic also, if she would expect the blessing of God. She must not only have the light, but dispense it also, if she is to be continued as a steward of God. May I not take the liberty of adding to this striking declaration, that we must not only be evangelistic, but evangelistic as God would have us to be—not only dispense the light on every hand, but dispense it first to the Jew?

Then shall God revive his work in the midst of the years. Our whole land shall be refreshed as Kilsyth has been. The cobwebs of controversy shall be swept out of our sanctuaries—the jarrings and jealousies of our Church be turned into the harmony of praise—and our own souls become like a well-watered garden.

Q.—Furnish a proof from the scriptures that the years and months at the time of the Deluge, were of the same length as at present.

A.—It may be thus proved:—From Gen. vii. 11, and viii. 4, it appears that the waters prevailed five

months, and in viii. 3, it is said that this period was one hundred and fifty days! consequently this would make thirty days for each month, as it is at present. Again, in Gen. vii. 11, it mentions that the flood came upon the earth in the six hundredth year of Noah's life; and Noah removed the covering of the ark on the first day of the six hundred and first year; (viii. 13;) and if we add the several periods mentioned in the same chapter, namely, *ten months* (ver. 5,) *forty days* (ver. 6,) *other seven days*, making *fourteen days* (ver. 10,) and *other seven days* (ver. 12;) all these together make up the period of twelve months, constituting a year; proving that the months and the years of the antediluvian times were of the same length as they are reckoned at present.—*Myer's Questions and Answers on the Bible.*

THE PREPARATION WHICH THE JEWS MAKE FOR DEATH.

HAVING been permitted to labour among Israel and to proclaim the crucified Nazarene as their Lord and their God, I have had opportunities of addressing the rich, the poor, the high and the low, the learned and the illiterate, on the most important points that concern their eternal state, and I can only come to one conclusion—that they are altogether unfit to meet their God. As to a foundation of hope for eternity, all is darkness and confusion; they cannot welcome the approach of death, and are afraid to look beyond the grave. Grievous are the answers which I have received when conversing on this momentous point; and yet far more painful it is to see them still rejecting the realities of gospel truth, and cleaving to shadows which can give no consolation amidst the afflictions of life and in the hour of death.

The other day I met a gentleman who is richly enjoying the good of this world; having asked him as to the ground of his hope for another

world, and the preparation he was making for it, he replied: "I do not know, excepting that I do all the good I can: I go to the synagogue on the Sabbath, and observe the feasts and fasts as well as others, and I hope, therefore, to share the same fate as other Jews." Alas! how many deceive themselves in this way; but they do not read the word of God, though he commands them to do so, and to meditate upon it day and night: they build their hopes upon a sandy foundation, believing that the God of heaven is one like themselves.

Some there are who soothe their consciences with the belief that *all* Jews shall be saved, and answer therefore, when addressed on the subject of their eternal welfare, that whosoever is born a Jew, and dies such, shall have eternal life, quoting the authority of the fathers, who say:

"All Israel have a portion in the future world, as it is written, 'And thy people are all righteous.'"

So great is their self-delusion, so great their forgetfulness of the word of the Holy One of Israel, that the sayings of the fathers are preferred to the law of God, which declares that "the soul which sinneth shall die," and that only those who shall be found written in the book of life can be delivered from the wrath to come, and become partakers of eternal bliss.

Others again—and in this class I may rank the majority of the English Jews—place their hope upon repeating the simple phrase in *Deut.* vi. 7, because the Yalkut Cadash, a rabbinical work, makes the following comment upon it:

"In the time when the temple stood, they brought sacrifices both in the mornings and in the evenings, but now the Holy One, blessed be he, says: 'Ye shall only read every morning and evening the Keriath Shemah,' i. e., the words, 'Hear, O Israel, the Lord our God, the Lord is One,' and it is more acceptable to me than all the sacrifices."

This rabbinical doctrine is not, however, altogether satisfactory to the better informed Pharisees, tho' it proves a sufficient stronghold to the careless among them. The Rabbinate felt that an atonement was by all means indispensable for the remission of sins, by the multitude of which he was undoubtedly overwhelmed, for really he has a zeal, but, as the word says, "not according to knowledge." The great Sacrifice being rejected, and the temple being destroyed, it became then necessary that some other way and some other means should be sought, in order that the troubled breast and the hardened conscience might obtain ease; hence the killing of a cock was instituted on the eve of the day of atonement; a rite most rigidly adhered to in all parts of the world where the Talmudical doctrines are received. The sinner takes the fowl, repeats a prayer, and concludes by saying:

"This is my substitute, this is my commutation, this is my atonement, this cock goes to die, and I shall be gathered and enter into an eternal and happy life and peace."

In addition to this ceremony, a multitude of doctrines are taught on this important matter of cleansing the sinner, however criminal he may have been; for instance, when, on the day of atonement, he is led to believe himself absolved from every sin, and made a fit candidate for heaven; and one of the grounds on which he is led to believe this, is expressed in the following brief abstract of the doctrine expressed in the prayer, which it would take too much room to insert entire:

"On the day of atonement, Abraham was circumcised; year by year the Holy One, blessed be he, looks upon the blood of this covenant of circumcision with Abraham our father, and covers all our sins, as it is written, (*Levit.* xvi. 30.) For on this day he shall make atonement for you to cleanse you from all your sins."

But even this seems not to have been a sufficient warrant for confi-

dence; and another way was additionally adopted to satisfy a holy and just God who will be satisfied with nothing less than what he himself has ordained; as sacrifices can only be offered in Jerusalem, they substituted for them the reading from the law of the sacrificial institutions, and believed in it as the way of procuring pardon. Hence Rabbi Bechi's doctrine in his expositions on *Leviticus* vii. 37.

"Our wise men of blessed memory have taught that whosoever reads the portions which treat of the sacrifices in the order as they were accustomed to bring them in the temple, does just the same as if he had brought the sacrifice itself, and we should suppose that his sins are consequently forgiven."

Surely after all this, a Jew will now consider himself quite at peace with the great Searcher of hearts; but not so: there is, in reality, no peace, he looks still for some mediator, for some one who will plead his cause; he wants an advocate to intercede on his behalf, but, as the *only* advocate with the Father, Jesus Christ the righteous, is rejected, the intercession of others is sought and the mediatorial interference of departed saints invoked, and the Almighty is entreated to listen and to pardon for *their* sakes. Read a portion of one of the shortest prayers compiled for this purpose:

"Master of the worlds, King of kings, &c., Give me favour, grace and mercy in thy eyes, and in the eyes of all that see me, for the sake and the merit of this just saint; and let his merit, together with his good works, protect me, and may he be my advocate, fulfil my prayer and let me not empty return."

Here I would pause for a moment, in order to ask the honest Jew, whether he is now prepared to put off his earthly tabernacle? I have brought forward the grounds of your hope as based upon the Talmud, and not upon God's own word, and ask you, do you know of a truth that your sins are pardoned? I fear you cannot reply in the affirmative. I would appeal to Dr. Adler, the Chief

Rabbi of Great Britain, whom I respect, and whom I know to be an honest and orthodox Rabbi, who believes every quotation I have made—I would ask him, as the leader of a congregation, consisting of 30,000 sons of Abraham, who are committed to his pastoral care, and I would ask all the Jewish brethren into whose hands this may chance to fall, can you stand in the presence of the God of all living, and testify, saying: I know that mine iniquities are covered and my sins blotted out, I am reconciled to my God, I am prepared to yield nature's tribute, for I believe in my heart that henceforth is laid up for me a crown of glory. I need not wait for an answer, because I am convinced that something else must still be found to relieve the weary and heavy-laden heart at the awful moment when death is drawing nigh. Am I mistaken? Assuredly not. A most absurd doctrine, one which is diametrically opposed to the word of God is received, and *death itself* relied on as the last means to procure pardon and peace for sin. The following is the prayer of a person whose dissolution draweth nigh. I give it verbatim, as found in the Jewish prayer book, page 166 :

"I confess before thee, O Lord my God, and the God of my fathers; O Lord the God of the spirits of all flesh—in whose hands is both my cure and death. Let it be willed before thee, O Lord our God, and the God of my fathers, that thou mayest heal me with a perfect cure, and that my memorial and prayer may ascend before thy presence as the prayer of Hezekiah in his sickness. But if the time has come that I am to die, oh let my death be an expiation for all my sins, iniquities, and transgressions wherein I have sinned, offended and transgressed against thee from the day of my existence on the earth until this day; and grant that my portion may be in the garden of Eden, and purify me that I may enjoy the futurity reserved for the righteous. Thou wilt show me the path of life: at thy right hand are pleasures for evermore; blessed art thou, O Lord, who hearest prayer."

This is the last preparation for

death, this the last remedy the dying Jew applies to his heavy-laden soul: he is at the very brink of eternity, alas! and yet so mistaken, so much wrapped up in darkness, that it never occurs to his mind to ask whether his preparation for death is, indeed, the one pointed out to him by Jehovah, the God of all living! Ah! he drops into eternity ignorant of a Redeemer's merit and atonement, ignorant of his compassion, a compassion which he is especially ready to extend toward his own brethren according to the flesh, ignorant that he died for them, *for us*, who have all come short of the glory of God and have gone astray like lost sheep. Such, I repeat, is the preparation the Jew makes for death, and such the state of his mind when he closes his pilgrimage here below. It is to me a mournful thought, because I love my brethren, and my heart's desire and prayer to God for them is, that they may be saved. Oh, may our covenant God, the God of our fathers, open your eyes, my dear brethren of the house of Israel, that you may see your awful and undone condition! You despise me for believing in Jesus as my Saviour and Messiah; you treat me with derision and contempt, for acknowledging Him as my sacrifice and atonement, though I have often shown to you these truths from Moses, the Prophets, and the Psalms, and that all my hope is founded on the book of God; while you draw your doctrines from broken cisterns, and are relying on the words and fables of men. Think, brethren, that soon, very soon, the hour will come, when you will be summoned to your account; and that, at this moment, you have the curse of the law and the sentence of condemnation upon you; and can you still be satisfied with hopes, none of which are drawn from the Fountain of living waters? Ask yourselves, is it not a delusion to believe that the mere repetition of words can save you? Is it not wrong, nay, sinful, to suppose that your death will atone for you, when the Almighty himself declares

that death is the consequence of sin? Brethren, I tell you, in the name of the living God, that you are not prepared to die, and that you never will be until you are sprinkled with the blood of Jesus, your and my Messiah; you must look upon Him as your atonement, who alone has made a sufficient offering for sin, (Isaiah liiii.) by carrying your sorrows and bearing your grief; then, and then only, you may die in peace; for being healed by his stripes, and clothed in the garb of the Lord's righteousness, you will be reconciled to God as your Father, who, otherwise, is a Consuming Fire. I pray you, therefore, dear Jewish readers, solemnly to pause and to reflect one moment upon what I have spoken to you here in love. Remember that it is for your own good, for your own eternal welfare, for your precious, never-dying souls. Brethren, to know Jesus is to know life and bliss. Cease to despise Him, for He loves you with the tenderest love, and His arms are ever open to receive you and to give you rest. Go to him and you shall not need to grope in darkness for safety, but shall be built upon a sure foundation, upon Jesus the stone, which, though rejected of the builders, has become the head of the corner, (Ps. cxviii. 22,) and shall know and realize that your Redeemer liveth for evermore.

And you, Gentile readers, who have already tasted how good and gracious a suffering and dying Saviour is, you, I trust, will not cease to beseech with me the Holy One of Israel for my nation's spiritual enlightenment; you, I trust, will likewise be stimulated to more holy zeal on Israel's behalf. Reflect upon your privileges, and their darkness, and can you be other than roused into action, to help forward the cause, by sending forth additional heralds of peace to proclaim to the captive daughter of Zion, that Jesus is indeed the way and the truth, as well as the resurrection and the life?—(*London Jewish Chronicle*.)

SYNOPSIS;

Or a View of the method to be pursued in proof of the literal Restoration of the Jews hereafter, to their own land, and of their Conversion to the Christian Religion.

First. The past and present deplorable condition of the Jews.

I. *Its Nature.*

1. Their temporal circumstances.
2. Their destitution in spiritual instruction.

II. *The cause of their calamities.*

Secondly. Objections against their literal restoration anticipated.

1. Such a literal restoration is too mysterious and wonderful.
2. The prophecies have all been fulfilled in their return from Babylon.
3. These prophecies are to be considered spiritually, and to be applied to believers.
4. That no mention of their literal restoration to the land of Canaan is made in the New Testament.
5. That they must first repent before they can be delivered from their present condition.
6. That such an event would rebuild the wall of separation, broken down by Christ.

7. That the Jews are to be converted in their dispersed state, that they might be lights to shine.

8. We can perceive no good to be effected by their restoration.

9. That this doctrine is calculated to supercede the necessity of making any efforts to promote their conversion.

Thirdly. The literal restoration proved.

I. *The Jewish sentiments on this subject.*

II. *The sentiments of Christian writers.*

III. *Variety of arguments in favour of the doctrine.*

1. The unchangeable nature of the foundation of their Title to the land of Canaan.

2. They have never possessed all the land that was promised.

3. That which they did possess they retained but for a little while.

4. The literal infliction of the threatened judgments prove the fulfilment of the promises.

5. Their miraculous distinct preservation deserves peculiar attention.

6. The hope of their restoration is the universal expectation of the Jews, and has ever been their support under all their sufferings.

7. Their unsettled situation is peculiarly favourable.

8. The signs of the times are most encouraging.

IV. *The prophetic declarations put it beyond all doubt.*

Fourthly. The prophecies relative to the restoration and the conversion of the Jews as a nation, examined.

Fifthly. The principal and most remarkable events connected with their restoration and conversion.

1. They will return by the assistance and under the protection of European governments.

2. They will re-establish Judaism for a season—build Jerusalem—erect a Temple—offer up sacrifices, and keep their feasts.*

3. Many Jews will be converted during their dispersion, and will not return with the nation.

4. These converted Jews will be collected, and reside for a time in this country, and will then be sent to the nation.

5. Jerusalem will then be besieged.

6. The battle of Arma Gedon will be fought, the enemies will be destroyed and Israel sifted.

7. The remnant will be converted, either by the extraordinary effusion of the Holy Spirit, or by the personal appearance of Jesus Christ.

8. The Ten Tribes will be restored and united with Judah.

9. Jesus Christ will then be their King and King of nations.

Sixthly. Objections brought against

the efforts made to promote the conversion of the Jews.

1. For a man to change his religion is criminal, therefore to tempt him to do so is partaking of his sin.

2. No Jew has, nor ever will, change his religion.

3. To attempt their conversion is presumptuous; for God only can convert sinners.

4. It is useless; for they are under a spiritual blindness.

5. It is premature; for the fullness of the Gentiles is not yet converted.

6. It is needless; for the Jews have all the means and opportunities of knowing the gospel.

7. All past efforts have been in vain.

Seventhly. The duty of Christians to seek the salvation of Israel.

I. *The Jews have peculiar claims.*

1. Their misery demands sympathy.

2. The injuries inflicted upon them demand satisfaction.

3. Equity has a strong claim.

4. Gratitude speaks powerfully.

II. *God has given us great encouragements.*

1. The precious promise in his word.

2. The great melioration of their condition.

3. Their unparalleled spirit of inquiry.

4. The general and deep interest of Christians in their conversion.

5. The remarkable success which has attended their efforts.

III. *Their conversion will be exceedingly useful.*

1. God, even our Saviour, will be glorified.

2. Angels will rejoice.

3. Multitudes of Jews will be saved.

4. The Gentile nations will be converted.

5. Infidels will be silenced.

6. The doctrines of Christianity will be confirmed.

Eighthly. Concluding address.

1. To the Jews.

2. To the unconverted.

3. To Christians.—*Heb. Mes.*

* We differ from our author here.—
Ed.

CHARACTERISTICS OF JEWISH HISTORY.

THE following remarks from a volume entitled "The Holy Land,"* on the history of the Jews, after the fall of Jerusalem, illustrate the wonderful dealings of the Almighty with His peculiar people, whose very existence has with truth been termed a miracle:—

The history of the Jews, after the final destruction of Jerusalem, is an almost unbroken tale of misery; the faint and temporary gleams of light resting upon the fortunes of the fallen race, only adding to the predominant gloom of the picture. Nor is it easy to arrange their subsequent history satisfactorily. Their political existence as a separate kingdom was annihilated, Judea was the portion of strangers, the capital was destroyed, the royal race nearly extinct, the temple utterly demolished, and the high priesthood buried beneath its ruins. The sole connecting link in the subsequent history of the Jews, is their imperishable love to the religion of their fathers. The historian must in fact collect from every country of the globe the traditions—often incomplete and scanty—which mark the existence of the Jews in Asia, Africa and Europe, where, still a separate and distinct race, refusing to mingle their blood with any other, they dwell in families and communities of their own; the principle of national unity kept up, though broken into widely separated parts. To the materials gathered concerning their varied fortunes, the ordinary rules of historic arrangement do not apply; and to obtain a complete idea of the ever-varying fortunes of this wonderful people, not only in different king-

doms, but in different parts of the same kingdom at the same time, connected as they are with mutations of national policy, and local and temporary causes, would, in fact, require the study of universal history. Almost all that we can propose within our narrow limits is to arrange the more important particulars of their destiny under a few general heads. The result of such an attempt would be to present us with a most interesting object of contemplation. A people in whose hearts the ordinary feelings of patriotism, so productive of good motives to action in the natives of each separate country, is supplied as a bond of connection by the want of any country under heaven which they can now call their own, and a passionate yearning after the land which their fathers possessed, and which, though now profaned by the spoilers of Judah, will, they conceive, yet once again be the theatre of marvelous transactions, when the Promised One will be revealed to gather his afflicted and scattered children, and to make Zion once more the praise and glory of the earth. A people who have clung to their faith with tenacity proportioned to the efforts made by others to compel them to renounce it, "a tenacity which seems to have incorporated itself with the very essence of their being;" a people who, wherever placed, in countenance, in mental character, in customs, laws, language and literature, retain indelible marks of their origin; whose every recollection of the past and hope of the future have but one centre; who, while with marvelous pliancy accommodating themselves to the most diverse soils, climates, gradations of manners, civilization, and forms of government; yet, "with inflexible pertinacity practise their ancient usages, such as circumcision, abstinence from unclean meats, eating no animal food which has not been killed by a Jew, &c., rarely intermarrying with other nations, observe the fasts and festivals of their law, and assemble, whenever they are numerous enough,

* "The Holy Land: being Sketches of the Jews, and of the Land of Palestine. Compiled from the best sources." London: Seeley, Burnside & Seeley, Fleet street. 1844.

or dare to do so, in their synagogues for public worship." Generally strangers and sojourners, without the rights of citizenship, however long they may have been established in a land—dwelling apart, though in many of the affairs of life mingling with those around them; adopting the language of each country; yet still preserving the Hebrew as their national, their sacred tongue, in which their services are conducted and their holy books read. As remarkable too, though their history be too often engraved in characters of blood, and their only sign of vitality the cry extorted by the barbarous cruelty of their oppressors—though "only appearing in the annals of the world to be oppressed, robbed, massacred and plundered," they still pursue a course of industry, traffic, and accumulation of gain; in barbarous times they were the sole medium of communication between distant countries, often plundered, yet gathering the ruins of their fortune and increasing their stores again to present a mark for rapacity, they are everywhere seen, and though slaughtered in multitudes, springing from an "undying stock," the possessors of a "national immortality."

DAMASCUS.

THERE is no city, with the exception of Jerusalem, so interesting as this. It is now an object of notice to the Christian world, on account of the Jewish persecutions. It is the oldest city upon the earth, and stands a solitary, stately monument in the midst of decay. Babylon and Thebes were its contemporaries; but the former has passed away without leaving a trace of its magnificence, and the latter is represented only by its startling ruins. Still, Damascus remains, and now, with the exception of Constantinople, is the largest city in the East. Damascus is beautifully situated in an extensive and pleasant plain, a few miles to the

east of Antilibanus, where the chain begins to turn off to the southeast, under the name of Carmel.

Here are "Abana and Parphar, rivers of Damascus," again calling up the thrilling story of the Syrian leper and the Hebrew prophet. Hither Saul, with his relentless persecutions, followed the early Christians; and near its walls, "the voice from heaven," and the "light above the brightness of the sun," arrested his footsteps.

The identity of the spot has been preserved to this day, the Christians of the city using it as a burial-place.

The traveler can still walk through shown by the credulous monk the the "street called Straight," and is very house occupied by Judas, where Paul passed his hours of blindness, and where, at the command of Ananias, the scales dropped from his eyes.

So rich is this country in fruits and flowers, that it has been called in all ages, the "garden of the world." It is related of Mahommed, that when, after crossing the desert, he saw this luxuriant valley, he exclaimed that he desired but one paradise, and therefore would not enter here, for fear of forfeiting his interest in the paradise he anticipated after death—but turned aside without a close inspection of this tempting scene.

Damascus has a peculiar importance, in connection with the progress of Christianity in these parts. It has already been visited by the agents of the Bible and Missionary Society. Being the great market where eastern and western merchandise is exchanged; the general rendezvous of Islam caravans from the north and east, in their progress to Mecca, and rendered comparatively a safe residence by the efficiency of Mehemet Ali, it opens one of the most important and extensive fields of missionary labour.

Another Paul may yet preach Christ in Damascus, and the moral aspect of this delightful country may present as cheering an aspect as the rich displays of its natural scenery.

INTERNAL STATE OF JUDAISM.

BY REV. G. DE FELICE, D. D.

Religious Principles of the Jews—The Ignorant Jews, or Talmudists—Jews of the New School—M. Cahen and his Rationalist Opinions—Writings of M. Salvador—Strange Discussion respecting the Trial and Condemnation of Jesus Christ—Character and Habits of the Jews.

I entertain no unjust prejudice against the descendants of Abraham. Far from desiring to exhibit them in an unfavourable light, it would afford me pleasure to have to bestow upon them nothing but commendation. It cannot be doubted that there are still among this people some Nathaniels, of whom it may be said, "Behold Israelites indeed, in whom there is no guile;" (John i. 47.) Though they have the infelicity of not admitting the verities of evangelical religion, they at least receive with heartfelt sincerity the books of the Old Testament, and seek, according to the measure of their faith and knowledge, to live a life which shall be agreeable to God. But these Israelites indeed are anything but numerous in France, and it would seem that they are becoming every day more rare.

Travelers state, that in Wallachia and the southern provinces of Russia, there are faithful Jews, called *Karaites*, peaceful and well-conducted men, given to agricultural pursuits, who refuse to take oaths, never engage in war, and in many respects resemble the ancient Essenes. The Karaites reject all tradition, and adhere exclusively to the inspired Word. But the generality of the French Jews are very different from these. Some, bending beneath hereditary ignorance, take the Talmud for their supreme guide. Others, drawn into the vortex of modern scepticism, believe in nothing but the power of money.

The *Talmud*, which signifies doctrine, learning, or instruction, is a

vast collection of writings, composed at different periods, and which includes the decisions of the rabbis upon a host of subtle and useless questions. The *traditions* by which the Scribes and Pharisees made the commandment of God of none effect, as Jesus Christ censured them for doing, have been inserted in this undigested book, and their number augmented by doctors even more superstitious than the first. The Talmud decides a multitude of *cases of convenience*, and always in the sense most favourable to the authority of the rabbis. Its casuistry is somewhat similar to that of the Jesuits.

Well, many of the Jews suffer themselves to be governed by the Talmud. These are, generally speaking, the lower class of Israelites, the poor, and those who, residing in our small towns and remote villages, receive no education except that which they derive from the lessons of their religious instructors. There are a great number of Talmudists in the miserable cottages of Alsace. We see them, in travelling through that province, lying full length in the sunshine, like the peasants of Sicily. They are idle, dirty, degraded, accustomed to cheat Christians whenever they have an opportunity, and seek in a low kind of traffic the resources which they have not the courage to acquire by labour.

These Talmudists do not reject the books of Moses and the prophets; but they yield more implicit authority to the writings of their doctors; resembling, in this respect, the Romanists, who place tradition above, or at least beside, the Bible. The rabbis take care to confirm these ignorant Jews in their stupid credulity. They say that the Holy Scriptures are like *water*, and the traditions like *good wine*. They add, that he who violates the commands of Moses may be absolved; but that he who transgresses the ordinances of the Talmud must be punished with death. "You may allow your children to remain igno-

rant of the Bible," wrote one of these doctors, "but beware of depriving them of a knowledge of the Talmud!"

It is quite natural that Jews who have the slightest degree of mental culture should retire in disgust from these false doctors. But they fall into the other extreme, and shaking off the yoke of superstition, they even renounce all belief in revelation. These are Jews of the *new school*—rationalists, materialists, and deists,—resembling the sceptics of Christian communions, except in the name which they bear. This movement of the Israelites towards infidelity, dates from the last century. Since they have been enabled to breathe more freely, and to mix in the schools and in social life with the mass of their contemporaries, they have begun to lose the faith of their fathers. Persecution was a stimulant to them; the more their belief exposed them to suffering, the more closely they clung to it; but when their enemies grew weary of punishing them, they fell into a state of declension.

A celebrated Jew of Germany, *Moses Mendelssohn*, powerfully contributed, in the eighteenth century, to bring about this religious revolution. He was a highly intelligent philosopher, bore a respectable character in private life, and had great talent as a writer. He took as his model not a scripture personage, but Socrates, and composed after the manner of Plato, a new *Phædo*, or treatise on the immortality of the soul. He was the intimate friend of Lessing, and other German rationalists. Mendelssohn exerted a profound influence upon his co-religionists. There are now, beyond the Rhine, numerous congregations of Jews, who give one hand to the Friends of Light, and the other to the disciples of Ronge, that is to say, to those who deny all the essential doctrines of the Old Testament as well as of the New. Their religious teachers preach a cold, an inanimate morality. They propose to discontinue the observances of

the Sabbath, and all else that distinguishes Judaism from Deism.

A similar state of things prevails in France. There is little or no religion among the Jews distinguished by rank and fortune. They still frequent the synagogue, but it is from traditionary usage, pride of race, or as a *point of honour*, and not from a real feeling of their spiritual wants. They would be ashamed openly to quit a religion which has been so many ages oppressed and persecuted; they fear, that were they entirely to cease from observing the outward forms of Judaism, they would be accused of base desertion of their religion. But their convictions have perished; their God is an abstract God; their worship is a lifeless worship; and, as has been naively acknowledged by the *Universal Jewish Gazette*, the Mosaic persuasion is taking more and more a *negative* character.

A missionary once recommended a Jew to study the book of Moses. "Do you really believe," asked the latter, "that Moses ever existed?" Another, sunk still lower in the abyss of scepticism, unblushingly answered a pastor who exhorted him to turn his attention to religion, "*My religion is money!*"

If these exhibitions of infidelity came from mean and isolated individuals only, it might be allowable to regard them as of little importance. But the same principles are professed under more decent forms, by the heads of French Judaism. Thus, the Chief Rabbi of Metz, one of the most considerable men of the sect, addressed, in 1838, a circular to his co-religionists, in which he set forth nothing beyond the doctrines of pure Deism—the existence of God, the immortality of the soul, the duties of morality, and some *religio-social* precepts. He even enunciated the principle of indifference in matters of religion as the first maxim of the new Jewish school. "God," said he, "has permitted the existence of different religions, according to the different wants of men, the same as, from a

like motive, he has created different species of plants and animals, and men of various characters. . . . Therefore, *all religions are good for those born in those religions.*" According to the Chief Rabbi of Metz, the idolator would do well to remain in his idolatry! The native of Hindostan would be acting perfectly right were he to continue to prostrate himself before the car of Jugernaut! The Mohammedan is quite correct in persisting in his obedience to the Koran. All religions are equally good, whence it would follow, that there is no such thing as truth, or that there are several contradictory truths, or that a knowledge of the truth is not necessary to enable us to fulfil the duties which we owe to God! We regret that the French synagogue should receive instruction like this from one of its principal teachers.

Here is another fact, which will still better illustrate the religious condition of the Jews in our land. *M. Cahen*, principal of the Israelite school of Paris, has undertaken a new translation of the Bible. This gentleman is a learned, pains taking doctor, well acquainted with the Hebrew tongue, and versed in the study of the commentators. But his version everywhere bears the impress of the rationalist spirit, and the notes with which it is accompanied resemble the work of a German neologist. He himself declares, with a frankness which does more honour to his character than to his piety, that he follows the *rationalist* method, and that, in the composition of the Bible, as well as of other books, he admits the existence of nothing more than a *constant and regular providential agency*. It follows, from this, that the Bible is not superior in its origin to profane writings, and that it is no more inspired than the works of Plato or Seneca, which also appeared by God's permission.

A few specimens of the manner in which *M. Cahen* interprets the narratives contained in the Bible,

may not prove uninteresting. Having translated the Mosaic account of the fall of man in Paradise, the Jewish commentator adds, "This is an *apologue*, designed to show the consequences of an effeminate life, and it was natural to choose, in this apologue, a serpent to play the part of the seducer or tempter!" The sacred writer is thus treated as a fabulist, like Pilpal or Æsop, and the Book of Genesis as a mere collection of mythological fables.

In another place, referring to the giants mentioned by Moses, Gen. vi. 4, he says: "In ages on which the torch of history casts but a faint light, everything is exaggerated; the duration of men's lives, their stature, and their physical strength, just like objects seen through the shadows of night; but with the progress of reason, everything is restored to its true dimensions." The author of the book of Genesis, is, therefore, a credulous historian, who repeats the exaggerations transmitted from the heroic ages."

Further on, *M. Cahen* says that the destruction of Sodom and Gomorrah is simply a tradition, and that *the fact has not been fully proved*. He also asserts, that the predictions of Jacob, on his death-bed, are nothing but a fable, founded on the notion that the soul, before quitting its material vehicle, acquires extraordinary faculties. "Patroclus and Hector," he observes, "died prophesying." Many other examples, of a like kind, might be cited.

Who, after this, can doubt the prevalence of infidelity among the leaders of the French Jews? The principal of their most important Seminary, a man who enjoys great authority in their synagogue, a translator of the Bible, the acknowledged organ of their opinions, *M. Cahen*, strips Moses and the prophets of all special and divine inspiration; he reduces the scriptures to the level of mere human compositions; he considers that they are filled with allegories, apologues and fictions; and this man, this sceptic, has

aroused no opposition among his 'coreligionists! Evidently, Judaism is now nothing more than Deism.

Another writer, of still more extensive celebrity, and who occupies a distinguished place in our own literature, *M. Salvador*, has enunciated principles pretty similar to those of *M. Cahen*. He also is a Jew who rejects the supernatural origin of the Bible. He sees in Moses a wise and able lawgiver, but not an ambassador and prophet of the living God. In giving an account of the Jewish sect, he especially exalts the Sadducees, and regards the doctrine of the immortality of the soul as an opinion borrowed by the Hebrews from the Orientals. The true disciple of Moses, according to his judgment, does not believe in a future life. Judaism, as originally understood, supposes the soul to perish with the body.

M. Salvador has published several productions, which have made much noise in France. First, a *History of the Institutions of Moses and of the Hebrew People*: the author was desirous of defending the race against the accusations of Christians and philosophers, and of showing the influence which has been exerted by the people of Israel upon the religious and social progress of the world at large. In 1838, he gave to the public a second work, entitled, *Jesus Christ and his Doctrine*. *M. Salvador* acknowledges that Jesus really existed, that he appeared in Judea at the epoch fixed by the Apostles, and that he performed many of the actions recorded by the Evangelists; but he endeavours to reduce the entire gospel history to a series of natural occurrences. Jesus Christ is simply, in his view, a moral and political reformer, who, in his ardent enthusiasm, attempted to change the national laws. He was placed on the cross, but was not resuscitated, his death having been only apparent—in fact, as swoon, from which he recovered in the sepulchre. Instead of the *natural and legislative* morality of Moses, the son of Mary taught an *enthusi-*

astic and mystic morality. In short, *M. Salvador* sees in Jesus a man who gave utterance to some good sentiments, who led an honourable life, but who has no claim whatever to the divine character with which Christians have invested him.

This is not to be wondered at, coming from the pen of a Jew. It is, however, somewhat surprising that, with such ideas as these, he should announce that his aim is to *extinguish religious rivalries*, and to *bind together* all varieties of belief in one grand unity. A singular scheme of concord! *M. Salvador* begins by saying to the disciples of Christ, "You adore a God who is not a God; your faith is a tissue of falsehood; you have been yielding your confidence to impostors!" And then he adds, "Be of one mind; give us the hand of fellowship; together let us form a new communion, in which all distinctions of belief shall be forgotten!" This plan of union resembles that of the Romanists, who have a thousand times said to the Protestants, "Come, let us be brethren." But on what condition? On the condition of first recognizing the sovereign authority of the Pope! Truly, Jews and Romanists offer us terms of peace without making any great sacrifice on their part; they would fain make a bargain of their generosity!

TALMUDICAL ALLEGORY.

THE SPIRIT OF SOLOMON.

A VENERABLE old man toiled through the burden and heat of the day, in cultivating his field with his own hand, and in sowing with his own hand the promising seeds into the fruitful lap of the yielding earth. Suddenly there stood before him, under the shade of a huge lindentree, a divine vision. The old man was struck with amazement. "I am Solomon," spoke the phantom in a friendly voice: "what are you doing here, old man?" "If you are Solomon," replied the old man,

"how can you ask this? In my youth you sent me to the ant; I saw its occupation, and learned from that insect to be industrious and to gather. What I then learned, I am following out to this hour." "You have only learned half your lesson," resumed the spirit. "Go again to the ant, and learn from that animal to rest in the winter of your life, and to enjoy what you have gathered up."

THOUGHTS ON MISSIONS.

Missionary Operations should be without Noise or Parade.

THERE does not appear to me to be a more important maxim on this subject, than that contained in Luke xvii. 20, "The kingdom of God cometh not with observation," or, as Dr. Campbell renders it, "*is not ushered in with pomp and parade.*" If we look at the manner in which those missions were first conducted, which converted the whole world, we shall find they were destitute of all human parade, and were conducted with extraordinary simplicity. It was while the Church ministered and fasted, that they were directed "to send forth Barnabas and Saul for the work whereunto they had been called." There were no places sought out as places of theatrical resort, nor *could* they be thought of by those who formed themselves solely upon the simplicity of the scriptures.

The Success of Missions depends upon the Spirit.

All dependence on any other resource than that of the communication of the Spirit, will be found to be delusive. To "put our trust in an arm of flesh," is to renounce our dependence on God the Spirit. It is true, men must be employed, but the fact of their mere instrumentality should never be lost sight of, and their dependence on the Spirit of God should be ever recognized. "The gold is mine," saith the Lord, "and the silver is mine."

Let us not speak on this all-important subject in such a manner as to lead to the idea, that the obtaining of money and the setting in motion a vast apparatus, is all that is necessary to secure the salvation of the perishing. Any language like this is in direct opposition to the doctrine of the scriptures. If the Spirit of God be the great agent—if it is his work, and his work alone, as the scriptures plainly teach—how can we secure success by any other agency? He who has given the Spirit, will never suffer his work to be stopped by the want of the riches of the earth. He will sooner turn the very stones of the street into the precious metals, than suffer the means to be wanted of carrying on this work. If we can once draw down the Spirit of God on our Churches, the rich will contribute their property; the pious will contribute their prayers, and so much of their property as they can afford; and the leisurely will give up their time. This divine agency, when its effects are once really felt in the heart, will enlist into the service every power which men possess, and will compel it to yield its quota.

The Importance and Necessity of Prayer.

The rain is not more necessary to raise the seed, the sun is not more necessary to bring it to maturity, than this work of the Spirit. Hence the importance of prayer in connection with every attempt for the conversion of men. Prayer, indeed, appears to be the appropriate duty of such as desire their conversion. It was while the church at Antioch were *waiting on the Lord*, that the Holy Ghost said, "Separate to me Barnabas and Saul for the work whereunto I have called them." It was by prayer they were commended to the work for which they were designed. If the Spirit descended on the day of Pentecost, it was when they were "all with one accord in one place." It appears, that in every period of the world,

prayer, a spirit of prayer for this great object has been the precursor of real success. Prayer touches the only spring that can possibly ensure success. By speaking we move man, but by prayer we move God. It is through the medium of prayer that the littleness and meanness of man prevails with Omnipotence. "The prayer of faith" is the only power in the universe to which the great Jehovah yields. He looks upon every other power as more or less opposed to him; but he looks upon this as a confession of man's dependence, as an appropriate homage to his greatness, as an attraction which brings down his divine agency to the earth. Here every one may assist missions; and every tear in the closet, every pang in the heart over the miseries of those who are dead in their sins, every prayer lifted up in that retirement, where no eye sees but the eye of him "who seeth in secret," affords a most important benefit. These are the elements of success; these the pledges of final triumph.—*Robert Hall.*

THE FUTURE CIRCUMSTANCES OF THE JEWS.

HERE two questions may be asked: 1st. Will they ever be regenerated and brought to exercise faith in the Lord Jesus Christ, their true Messiah, or are they given up for ever to blindness and unbelief? 2d. If they are to be converted, will they then cease to be a distinct people, or will they retain their national distinctiveness and be restored to their own land?

On the first of these questions there is no difference of opinion among Christians; all who receive the word of God hold that Israel will be brought back to him from whom they have revolted, although they may not all agree as to the time and manner of this spiritual restoration. While, however, all

believe the fact, it will be well to quote a few of the predictions which have led to this general uniformity of faith. One very remarkable prophecy is found in the 12th chapter of Zechariah, and the 10th verse, "I will pour upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his first-born." There can be no doubt that these words refer to the Jews, as the phrases, "the house of David," "the inhabitants of Jerusalem," clearly indicate the two tribes which adhered to the house of David, and whose chief city was Jerusalem. They were the parties to whom the piercing of Christ is to be attributed, and it is promised that on them the spirit of grace and supplication shall be poured out by the very Being whom they pierced, and that the effect will be the deepest mourning and penitence. The prediction was, indeed, partially fulfilled on the day of Pentecost, but only partially, for the following verses indicate that the mourning will be general, and the first verse of the next chapter, that the iniquity will then be taken away, and the sin purged.

There is also a prophecy in the third chapter of Hosea, which seems to refer to the ten tribes, the kingdom of Israel in distinction from that of Judah. The prophet, after foretelling that the children of Israel would "abide many days without a king and without a prince, without a sacrifice and without an image, without an ephod and without teraphim," adds, "Afterward shall the children of Israel return and seek the Lord their God, and David (or the beloved) their king; and shall fear the Lord and his goodness in the latter days." We need scarcely remark, that this prophecy must refer to the people

who were to abide many days without a king, &c., and that it clearly indicates their conversion to God.

Without dwelling longer on Old Testament predictions, let us turn for a moment to the New Testament, where the conversion of the ancient people of God is foretold with like clearness. Read the words of the apostle Paul, (Rom. xi. 11-12,) "Have they (Israel) stumbled that they should fall? God forbid; but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now, if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness?" Again, verse 15: "If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead!" And that the apostle is not speaking of problematical benefits is certain from the positive language which he uses in the 25th and following verses: "I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written: There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them when I shall take away their sins." Nor is this the only epistle in which reference is made to the conversion of Israel; in the second Epistle to the Corinthians, the inspired writer thus speaks in reference to the present state of the Jews: "Even unto this day, when Moses is read, the vail is upon their heart;" and then adds, in reference to the future: "Nevertheless, when it shall turn to the Lord, the vail shall be taken away."

But while the statements of scripture are too explicit to allow of any doubt as to the fact of Israel's future conversion, a question may arise as to the time when this happy change

may be expected. We are told that "blindness in part is happened to Israel, until the fulness of the Gentiles be come in," and hence has arisen the inquiry, What are we to understand by the phrase "the fulness of the Gentiles?" Some interpret the word "fulness" to signify "the totality," "the whole number," and they conceive the passage to predict that the whole number of the Gentiles must be converted previously to the period when blindness is to be removed from Israel; but in reply to this interpretation it is urged that if the whole of the Gentiles are to be converted before repentance is given to Israel there can be no meaning in the prediction that their return to God will be an occasion of greater blessing to the Gentiles than their rejection was, (Rom. xi. 12.) The same objection, though not in the same degree, may be urged against a second interpretation of the term "fulness," where it is made to mean "the bulk," "the vast majority;" for although, if only the great bulk of the Gentiles is saved before the conversion of the Jews, their conversion may be made an instrument of blessing to the small remainder, such a fact would scarcely justify the strong language of the apostle, which evidently denotes, not merely that the repentance of the Jews would be blessed to the Gentiles, but blessed to them to so great an extent that the blessing would far exceed in amount that which they received in consequence of the rejection of Israel.

Another class interpret the word "fulness," as the first-named parties interpret it, to denote "totality," but conceive that the totality referred to is not of the whole number of the Gentiles, but merely of the whole number designed by God to be gathered out of the Gentiles during the continuance of the period called "the times of the Gentiles." This class believe that the period of the rejection of the Jews is denominated in scripture "the times of the Gentiles," (Luke xxi. 24,)

that during this period it is not the purpose of God to convert all the Gentiles, but merely to gather out of them a people for his name, (Acts xv. 14,) and, therefore, that when the whole number of those whom it is the divine purpose to convert are converted, the fulness of the Gentiles may be said to have come in. A fourth class who entertain the same views with regard to the period called "the times of the Gentiles," believe that the phrase "the fulness of the Gentiles," is elliptical, and that it simply denotes "the fulness of the times of the Gentiles." Now, it must be admitted that our Lord meant something when he spoke of the times of the Gentiles, and that, whether the Jews return to their own land or not, Jerusalem will be no longer *trodden down* by the Gentiles when these times are fulfilled. If so, there is a meaning in the phrase "fulness of the Gentiles," understanding it as elliptical, and there is exactly the same time referred to, understanding it as speaking of the completion of the number of Gentiles to be converted during "the times" spoken of by Christ, be that number larger or smaller. The objection which may be urged against the first two interpretations does not affect the last two, and as those two lead to the same result, it is matter of little consequence which is adopted; there is, indeed, one argument in favour of the first two which deserves notice, and that is, the meaning of the term "fulness" as applied to the Jews in the 12th verse of the same chapter in which the term is applied to the Gentiles; it will be said that if the fulness of the Jews means the whole or the great mass of the Jews, the fulness of the Gentiles must have a like meaning; but it may be replied that the term "fulness" will in the two cases have a like meaning, if in both we regard it as denoting the whole number intended by God to be converted at the specific period alluded to. Thus, by the fulness of the Jews we mean all Israel, because it

is the declared purpose of God that, when the time spoken of arrives, "all Israel shall be saved," and by the fulness of the Gentiles during the times of the Gentiles, we mean all whom God has purposed to save during that time, not all absolutely, because it is not the declared purpose of God to save all previously to Israel's conversion.

Another question has been asked in reference to the conversion of the Jews. Are they to be converted miraculously, or by the use of ordinary means? Without entering at length into this question, we may ask, What is the meaning of the apostle when he says, that it is "through your mercy," the mercy conferred on the Gentiles, that they are to obtain mercy? Do not his words appear very clearly to imply that it is to be through Gentile instrumentality?

In conclusion. The Jews we see are to be converted. Suppose then that the interpreters are right, who teach that this great event is not to take place till the whole, or the bulk of the Gentiles are converted, *even then, we need not be discouraged in any efforts we make to bring the seed of Abraham to Christ, for even their blindness is only "in part" happened to them till the day of its final removal.* But if, as we think, those are right who teach that the general conversion of the ancient people of God will take place as soon as the times of the Gentiles are fulfilled and the number designed to be converted during those times is completed, we know not but that we are now on the very eve of the day, and must feel it a strong encouragement to labour, that, as their mercy is to be obtained through our mercy, the result may be not simply the repentance of one in a city, and two in a family, but the repentance of the whole house of Judah. "O, that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice and Israel shall be glad."—(*London*) *Jewish Herald*.

THE DUTY OF STUDYING PROPHECIES.

AND THE

Objections commonly Urged against it.

THE diligent and careful study of prophecy is highly commended in the Sacred Scriptures. Motives urging to it also are suggested; so that, whoever may practically undervalue the prophetic parts of the word of God, cannot, with any fair pretext, question either the obligation or the importance of their study. Yet both have been done. In commencing a series of disquisitions, therefore, designed to aid in the discharge of this duty, it becomes proper and necessary to illustrate and to enforce, to some extent, the obligation binding all to it. Its importance will be manifest, at every stage, in the progress of the investigations proposed.

I. *The same obligation which binds us to the study of the Holy Scriptures, also binds us to the study of the prophecies they contain.*

The blessed Redeemer has commanded us to "Search the scriptures." (John v. 39.) In having so done, he has enjoined something more than the loose, casual reading of them, or the things which pass current with many for their study. It will not suffice, having brought into view this or the other doctrine, the notions of this or the other theological school or professor, to examine and collate the texts by which they may be proved: nor will it suffice to search for all the texts, by which this or the other system of theological truth, this or the other body of divinity, this or the other theory of religion, may have its general and particular parts or features confirmed. This is but studying the doctrines or opinions, the theories or systems, of man's excogitation and arrangement.

Nor does the careful investigation of the creeds of different Churches, and the adoption of that professed by the one to which we may belong, meet our obligations in this matter.

It is not designed either to disparage creeds, or to object to their legitimate use; but the study of any creed, or confession of faith, is not the study of the word of God. No man ever dreamed that he is studying Newton's Principia, Cavallo's Philosophy, Gibbon's Rome, or Hume's History of England, who does no more than consult the index, turn over their pages, and examine whether this or the other proposition or fact previously stated is contained in them. No more can he be said to study the Sacred Scriptures—no matter how diligent he may be in the use of his concordance—who merely collects and assembles his texts under different heads, and either makes his own, or adopts some other, system of theology.

Nor can he be said to study the scriptures, who consults this and the other commentator, and selects, from all their different commentaries, the opinions that strike him most favourably. A man may spend his life in this way, and manufacture volumes of notes, and scholia, and expositions, and yet, all the time, have been but studying the writings and opinions of men on particular passages, without digging into the inexhaustible mines of truth which the word of God contains.

Nor can he be called a student of the scriptures, who is always on the search for novelties and recondite meanings, and betrays an anxiety to differ from all that have gone before him, and to startle by the unexpected and extraordinary interpretation given to plain and obvious passages. This is rather to affect a display of ingenuity, and to study to appear singular.

It behooves us to read the scriptures attentively, carefully, and with a view to ascertain what *they* affirm; pondering the language, connection, arguments, and illustrations employed by the sacred writers, so as to ascertain what *they* meant, and what *they* designed to teach. The obligation to this will be denied by no Protestant. But if such be our obligations "to search the scrip-

tures," it is impossible for us to discharge them without the diligent and careful study of the prophecies, which form so large a portion of them. It is not a part only—not the New Testament merely—not the Gospels—but both Old and New—the entire word of God, that we are bound, according to our times, means and opportunities, to investigate. Whoso denies his obligation to study the prophetic parts of scripture, by the very same mode of reasoning, must deny his obligations to study the word of God at all. When did God give any of us the right to say what parts, or how much, of his revealed will we would attend to, and what we would neglect?

II. *The Spirit of God has especially commanded and urged the study of the Prophecies.*

This He has done in several ways. First, He has distinctly and directly met that spirit of practical contempt, with which many are apt to treat the prophetic parts of scripture, enjoining it on us to "despise not prophesyings." And this injunction was immediately given after the solemn mandate, "quench not the Spirit," as though one of the most common and effectual means to quench the Spirit, is to despise prophesyings. In addition to this, He has, in the most formal and explicit manner, expressed his approbation of those who were studious of the prophecies. The Bereans were commended as being "more noble than they of Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily whether these things were so." A reference to the subject of Paul's preaching will show, that they were the prophetic parts particularly which they searched. For he "reasoned with them out of the scriptures, opening and alleging that Christ must needs have suffered, and risen again from the dead, and that this Jesus whom I preach unto you is Christ." (Acts xvii. 2, 3.)

Peter, speaking by the Holy Ghost, says, in the plainest manner, that we do well to "take heed" to the "more sure word of prophecy." (2 Peter i. 19.) Surely if the Spirit of God commands, we should not care who condemns.

Beside, the example of the prophets themselves, yea and of the very angels, is referred to in proof of the propriety and obligation of this duty. "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time, the spirit of Christ which was in them did signify, when it testified before hand the sufferings of Christ and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us, they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven—which things the angels desire to look into." (1 Peter i. 10-12.) It ill becomes us, therefore, with examples of such an elevated character before us—when the very prophets themselves studied their own predictions, and the angels also desired to look into them—to treat, with lightness or indifference, such an interesting, solemn, and wonderful portion of the word of God.

Farther—the volume of inspiration closes with the most extended and intricate portion of the prophetic writings, the revelation of John the divine, in the commencement, and at the close of which, the study of the prophecies it contains is pointedly and solemnly commended: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those sayings which are written therein." (Rev. i. 3.) "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." (Rev. xxii. 19.) We know

no more likely, or more dangerous way, for any one to incur the curse here denounced, than practically to disesteem, and to discourage, the study of the prophetic writings, by neglecting them altogether. It is virtually taking away the whole.

These considerations will justify this attempt, by a series of disquisitions, to induce the study of the prophecies. The obligation seems to be so clear and strong, as to excite surprise that it should have been questioned. Yet, by far the greatest portion, both of the ministry and laity, it is to be feared, accord with the proverb they had in the land of Israel, "in the days of Ezekiel the prophet," saying, "The days are prolonged and every vision faileth. The vision that he seeth is for many days to come, and he prophesieth of the times that are far off." (Ezek. xii. 22.) The very fact of many prophecies being unfulfilled, or of difficult and doubtful interpretation, is pleaded as sufficient reason for their being neglected.

In enforcing the obligation to study the prophecies, therefore, the motives appropriate, and furnished by the Spirit of God, ought not to be overlooked. He has styled the whole system of prophecy "a light shining in a dark place," affirmed it to be "a sure word," and given to exert its cheering and enlightening influence "till the day dawn, and the day-star arise in our hearts;" (2 Peter i. 19;) that is, it is to be our light till the events predicted shall have transpired. The Apostle Peter compares the knowledge of prophecy to the dawn, and morning star. The system itself is the midnight lamp, to guide our way, and to comfort us in the darkness that enshrouds us. It behooves us to take heed to it or study it, till, through our knowledge of prophecy, we feel the light break in upon us, like the dawn and morning star betokening the approach of the rising sun, or, in other words, the realization of the things predicted. The force of these motives will be most felt, and best appreciated, when it is seen

how fully they meet and answer the objections commonly urged against the study of the prophecies.—*Duffield on the Prophecies.*

Books Received.

THE THEOLOGICAL LECTURES OF THE LATE REV. DAVID BOGUE, D. D., never before published. Edited by the Rev. JOSEPH SAMUEL C. F. FREY. In 2 vols. Published by Lewis Colby, New York.

This work contains 121 Lectures on Theology; 73 on Divine Revelation and Biblical Criticism; 4 on the Dispensations of Religion; 29 on Church History; 16 on Jewish Antiquities; 14 on Sacred Geography; 22 on the Composition of Sermons; and 40 on the Pastoral Office.

These are skeleton lectures, and are, of course, better adapted for ministers and Theological students than ordinary readers. The character of Dr. Bogue renders recommendation unnecessary. And we would only say, that this work would be a valuable addition to a student's library.

THE PEARL OF DAYS; OR, THE ADVANTAGES OF THE SABBATH TO THE WORKING CLASSES. By a LABOURER'S DAUGHTER. With a Sketch of the Author's Life by herself, and a Preface by an American Clergyman. Samuel Hueston, New York.

This is a lovely little volume; and most sincerely do we wish that every parent in the country had a copy. It matters not what our avocations may be, the man who desecrates the Sabbath, acts a suicidal part. And to the working classes, for whom this work is written, it is especially valuable. But this class is not the only one which violates the Sabbath. Among those who are rich in this

world's goods, there is much need of reformation, and to them, also, this volume might be valuable.

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**LIGHT ON LITTLE GRAVES.** Published by the American Sunday-school Union.

This little volume contains a variety of selections in poetry and prose from various authors, designed to afford consolation to bereaved parents. There are few parents who have not wept for a departed child. And many a parent, in looking around the domestic circle, will see that the past year has taken away some loved ones from the scenes of earth. To Christian parents, this volume would be valuable, in teaching them rather to rejoice than mourn for their departed dead.

**THE INDEPENDENT.** A Religious Weekly Newspaper. Edited by Rev. Dr. BACON and Rev. Messrs. STORRS and THOMPSON.

This is one of our largest papers, and from the specimens we have seen and the high reputation of the editors, no doubt it will be ably conducted. And while the Christian community will be benefited, the Congregationalists will have a valuable organ.

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GREEN'S NATIONAL GUARD, is the name of a religious weekly to be issued on the 1st of January, by Mr. GREEN, the Reformed Gambler. Mr. Green has the ability and the courage to expose immorality; and if he does, as we are sure he will, direct the immoral of every class to the Lamb of God for pardon and eternal life, he will accomplish an important work.

MISSIONARY INTELLIGENCE.

AMERICAN SOCIETY.

DISTRIBUTION.

FROM the journals of the last six months, we find that our missionaries have distributed 10,949 pages of tracts, 1993 lectures on the conversion of the Jews; they have been visited by 91 inquiring Jews, and they have visited Jews to the number of 1211. They have also distributed many copies of the Old and New Testaments in Hebrew, and other books bearing on the subject of the conversion of the Jews. Nor are they without many encouraging evidences of the Divine blessing. Many Jews are persuaded that Jesus is the Messiah; nor do we think the day far distant when the Jews shall look on Him whom they have pierced.

JOURNALS.

I WENT through — street, and entered several houses where Jews reside, and was received by them very friendly. I had an opportunity of speaking to them on the subject of religion, and they listened attentively and received tracts.

This morning, I scattered the precious seed of the gospel upon a wide field. The weather was fine; and while my soul was grieved that many ministers of the gospel neither pity nor care for Israel, the Lord constrained me to preach the word of life to those who have surely as much right as the heathen to hear the word of the crucified and risen Redeemer. A Jew expressed himself as a fixed infidel; but he was polite, and listened to the arguments I presented. Another Jew was busy in praying Psalms, but without any

devotion, and I had a conversation with him on the question how to pray.

A Jewess cried that her child had been taken away by death. I gave her a suitable tract for mourners, for which she was thankful.

A family who have come to this country because of severe persecution in Bohemia, received tracts and listened attentively.

This morning, I visited some Jews who have arrived from Europe, and distributed tracts among them. I visited a Jewess, who lives in a Christian family, and spoke to her of the truth, which Abraham, God's friend, believed, and which is believed by all true Christians. She listened attentively, and accepted tracts and books. On the way I met several Jews, and exhorted them to seek the good treasure, which gladdens our hearts while alive and while dying.

Three baptized Jews have lately arrived from Europe, and, being without means, they necessarily need the aid of Christian friends.

A Jew arrived here yesterday, and came to me. He appears to be a sincere Christian, and I must try and find employment for him.

To-day I made calls on some proselytes, to see how they are getting on.

To-day I called to see a family just arrived, and found them in a very gloomy condition—no fire, no stove, and no food. The husband is a very learned and excellent man. The necessary things were soon provided for them, and they were rejoiced. I told them to look up to God, whom to know is life. I called on several Jews. I found a family where the wife is a Christian, and

the husband an infidel. I found an inquirer who is seeking for the truth as it is in Christ; he says that he is convinced that Jesus is the Messiah, and he is willing to confess Christ publicly. A Jew whom I met, listened attentively, and was thankful for tracts which I gave him.

DOMESTIC.

MR. BONHOMME, who is now on an agency in Western Pennsylvania, says:—

"Amidst many difficulties and endangered life, I have been able, by the blessing of the Lord, to operate in the field of my agency in several States, and in different denominations, during the month of November. In the States of Maryland, Virginia and Pennsylvania, I have been permitted to present the claims of the Society in behalf of the kinsmen of Jesus, our elder Brother. The interest manifested in behalf of the Jews, will be manifest from the liberal contributions of several congregations, and of a number of life-memberships. I have also been able to distribute a large number of tracts to both Christians and Jews. I became acquainted with a distinguished Israelite at —. We had a most profitable conversation, for a length of time, on the important subject of the Messiahship of Jesus Christ. He was much interested, and I supplied him with a religious book, and such tracts as will have a tendency to lead him to the truth."

MR. BONHOMME speaks in the warmest terms of the kindness shown him, and the interest manifested in behalf of the Jews, by the Christian public of Pittsburgh, Alleghany and vicinity. We expected this, because we know the people. And to the ministers and private Christians there, who have done so

nobly for the cause of Israel, we can only say, if a cup of cold water shall not be without its reward, Jesus will remember your labours of love.

We have also much pleasure in acknowledging the labours of our Auxiliary Societies, and the kindness of many Christian friends. To one and all we would say, It is for Israel; and God has said, "I will bless them that bless thee."

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**EXTREME DESTITUTION OF THE JEWS IN THE HOLY LAND.**—There is reason to apprehend that the Jewish community generally, in the Holy Land, are already beginning to feel the effects of the disturbed state of the Continent, in the falling off of their usual contributions. Many families whom I have latterly attended are in the greatest destitution, and are literally more in want of bread than medicine. The destitution will become more and more general as the sources of subsistence fail, and I cannot but anticipate a degree of misery, such as we have not yet witnessed among the Jewish population.—*Jewish Intelligencer.*

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☞ The Treasurer of the American Society for Meliorating the Condition of the Jews, gratefully acknowledges the receipt of the following collections and donations to the funds of the Society:—

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